

L E W I S (W .)

AN ADDRESS

DELIVERED BEFORE THE

New England Historic-Genealogical Society,

AT ITS

Charlestown Public Lib.

ANNUAL MEETING,

JANUARY 1, 1862.

BY WINSLOW LEWIS, M. D.,

PRESIDENT OF THE SOCIETY.

Box 34

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PUBLISHED BY THE SOCIETY.

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A D D R E S S .

Gentlemen, Members and Friends of our Society :

On this, the opening day of a New Year, it seems to me, that your President may both appropriately and usefully endeavor to attract the attention, especially of the younger members of the Society, to some topics of more general interest and fundamental importance, than the mere review of our last year's progress. Not that I would regard that progress in any depreciatory light; on the contrary, you all will, I am sure, sympathize very heartily in the satisfaction to be derived from the favorable reports of our Librarian, Treasurer and Secretary, and in the gratitude due to those officers, and the other gentlemen, whose zeal and labors have contributed to secure so happy a result—a gratitude, to which, I feel assured, the Society will not be slow to give adequate expression.

But standing as we are to day on the threshold of a New Year—an event and an era ever calculated to awaken serious reflections in every thoughtful mind, and more especially with those, who, like myself, have passed the zenith, and begun to descend the western slope of life's orbit—and this too, in what must emphatically be termed the age of living history, not only of *our* country, but of the world at large—it seems to me that some utterance should go forth from this Society in explanation of the principles, and in assertion of the claims which it has upon the regard and consideration of the public of America. It has been, almost from immemorial antiquity, a custom to offer presents and good wishes to our friends on New Year's Day. The Romans, you will remember, ascribed the origin of the custom to Romulus and Tatius : and it is by no means uninteresting to trace the antique vestiges of this custom preserved by Count Caylus ; such as the piece of old Etruscan pottery, bearing the inscription in Latin, “ a happy new year to you,” and the medallions, such as that of Janus standing in the temple, with a like inscription, wishing a happy new year to the Emperor. In almost every nation we find traces of like customs and ideas associated with the New Year. The ancient Druid *then* cut down the branches of the sacred mistletoe with a golden knife from the midst of a forest dedicated to the gods, and distributed them with solemn pomp and mystic rites among the people, as the best and most auspicious of gifts. Our old Saxon forefathers, as we learn from Bishop Stillingfleet, observed the festival with great feasting and rejoicing, and sent New Year's gifts with good wishes to each other : and this custom was handed down with honor to their descendants, and its prevalence is thus quaintly described by an old poet of the 16th century—Barnaby Googe, in his translation of a Latin poem written in 1553 :

“ The next to this is Newe Yeares’ Day
 whereon to every friend,
 They costly presents in do bring,
 and New Yeares’ gifts do sende.
 These gifts the husband gives his wife,
 and father eke the child,
 and maister on his men bestowes
 The like, with favour milde.”

At the risk of incurring the good humored derision of “Yonag America”—proud of its progress, its science, its enlightenment, and its freedom from the shackles of all old superstitions, I must avow my warm affection for these old usages and anniversary customs ; and I must claim the liberty of doubting, whether, with all our utilitarian science and enlightenment, we are one whit better or happier than our more simple ancestors, who derived such great enjoyment from the celebration of Christmas, with its carols, and its “cakes and ale,” its reeking sirloin and huge plum pudding ; its holly and ivy in cottage, church and hall, where

“ The fire, with well dried logs supplied, *
 Went roaring up the chimney wide !—
 England was merry England, when
 Old Christmas brought his sports again.
 T’was Christmas broached the mightiest ale,
 T’was Christmas told the merriest tale—
 A Christmas gambol oft would cheer
 A poor man’s heart through half the year.”—*Scott.*

In accordance then with the good old custom of the New Year’s gifts and good wishes, I would fain offer to my brethren of this Society, some thoughts which, although they may present nothing new, and perhaps may appear to some to involve a re-traversing of ground already familiar to all, will yet, I trust, be accepted with a kindly spirit, as an evidence of the deep interest I feel in the progress and success of this Society. Our title naturally suggests the course of my remarks, nor may it be altogether unprofitable to examine (much as may have been spoken and written on the subject) what is comprehended in the terms History and Genealogy—what are the higher uses of these sciences, and their relations to each other, and consequently what are the duties to be discharged, and the claims upon general support put forth by a Society, whose especial object it is, to promote the study of these sciences. And, although it may be contrary to the more usual order, which descends from genera to species, or from the *whole* to its *parts*, I will, with your permission, glance first at Biography and Genealogy, which are the twin hand-maids and helpers of their elder and more stately sister, *History*.

To the dependence of History upon Biography, I need scarcely allude, before such an audience as this. History is only collective Biography, and in order to understand History, as a great living writer observes, “we must first try to understand men and women. He who knows men and women thoroughly, will best understand the *past* work of the world, and be best able to carry on its work *now*. The men (continues the same writer) who in the long run, have governed the world, have been those who understood the human heart ; and therefore it is to this day the *statesman*, who keeps the reins in his hand, and not the mere student. If, therefore, any of you should ask me,

how to study history, I should answer, Take by all means *biographies*, wheresoever possible auto-biographies, and study them. Fill your minds with live human figures, men of like passions with yourselves; see how each lived and worked in the time and place in which God put him. Believe me, that when you have thus made a friend of the dead, and brought him to life again, and let him teach you to see with his eyes, and to feel with his heart, you will begin to understand more of his generation and his circumstances, than all the mere history books of the period will teach you." Such are the opinions of Charles Kingsley, the gifted Professor of History in the University of Cambridge, in England, and I think we must all accept and endorse them. Biography is, in fact, as has been observed by another writer, the key to History, and therefore, even on that account alone, is of immense, incalculable value. But it would be unphilosophical and unjust, to regard it from that point of view only. "The proper study of mankind is man," and each man of sense and feeling must reëcho the sentiment *nihil humanum a me alienum puto*.

Each man's life, no matter how obscure or humble he may be, contains a history, and an interesting one too, if we could only get at it; and every *man*, worthy of the name, leaves such a history in writing behind him, although the writing may not be on parchment or on paper. We have but to look around this stirring, moving, enterprising western world of ours, to see thousands of such histories, daily written and published for our perusal, in the cleared forest and the cultivated field; in the city raised to day, where but yesterday, as it were, the wild beast roamed at large amongst the brushwood, or the wild bird harshly screamed above the marsh and the morass—and, passing by countless other fields of life-exertion, how many of a still more thrilling and exciting kind may we not read on the southern fields, already saturated alas! with the blood of so many of our best and bravest and most beloved ones, whose anxieties, struggles, groans, and tears and triumphs might each suffice to fill a volume of the most truthful, touching and dramatic history.

Biography has been well defined by a distinguished writer (Paxton Hood) as the Museum of Life. "Well written lives (he observes) are, as well preserved mental fossils, and they subserve for us the purpose of a collection of interesting petrifications; they illustrate the science of life; they are the inductions of moral anatomy." There are some other remarks made by this writer, on the study of Biography, which are so truthful and judicious, that I feel justified in commending them to the attention of our brethren. "By too many persons, lives are read without motives, without discrimination; they lie within the library, or the brain, like the bones in Kirkdale Vale, before Buckland; or those in the Paris Basin before Cuvier. No study has been so entirely without classification and arrangement. * * * * Would the effort be wholly futile and vain to attempt a comparative Anatomy of Biography? to arrange the worthies of humanity in groups, not so much with reference to the pursuits in which they were engaged, or the region in which they moved, but illustrated rather by the more subtle, final distinctions, which gave a character and bias to their minds, and determined their influence on Society? At present, the venerable and the vile, the worthy and the worthless,

the mean and the magnificent, lie heaped and huddled in promiscuous neighborhood ; the mention of Biography only suggests to the mind, the idea of a vast pyramid of conglomerate marble! In the cementing cells, may be seen preserved, the pens of poets, the swords of statesmen, the garters and coronets of kings ; yet all confused and indistinct, like fossils, but partially developed in the polished stone. And the probability is, that as we have seen in museums and collections of natural history, the most common, not to say the most worthless, attracts the most attention."

There is sound sense and philosophy in these remarks, and I would respectfully commend them to the students of Biography. It would far exceed my limits of time, and also, it is probable, your patience, were I to dwell so fully as I could wish, upon the many and powerful claims of Biography. I therefore only dwell upon its essential value and importance, first, as the key of History ; and second, as being the great storehouse from which we are to draw examples of goodness and greatness to be emulated and imitated, and of vice and villainess to be abhorred and avoided. The study of Biography properly pursued must ever be accepted as, under God's blessing, one of the most powerful means and modes of training men to be good citizens, good members of society in the present life, and fitted to enjoy the purer and less alloyed happiness reserved for them in the life to come !

Genealogy is of course an integral part of Biography. The word, as you know, is derived from the Greek *γενεα* (genea) race, and *λογος* (discourse) a history ; so that it more particularly means, the history of a race or family. I have said it is a part of Biography, but, viewed in one light, it may perhaps more properly be considered as the generic or inclusive term. All that I can pause however to refer to now is, the great importance of this study in a scientific, or moral, and a political point of view, more especially in a country endowed with free institutions like ours. Taking these points very briefly in their order, there is no doubt in the mind of any enlightened man, that mental as well as physical qualities are handed down more or less from parent to child, from forefathers to posterity, and that thus, pure and healthy descent is of immense importance. It is the especial province of genealogical science, to investigate all facts illustrative of this and similar truths, and to inculcate the wholesome lessons to be derived from them. To those, whose studies have been so largely devoted to this subject, I need scarcely allude to the peculiarly interesting conclusions which the philosophical genealogist arrives at, when, in watching the life of one or another of America's many virtuous and noble sons, he observes the generic seeds of these virtues, and that nobility of soul in the parents or ancestors ; and very frequently can ascribe the united qualities of valor and of virtue, of great intellect and gentle heart, to the marriage union of parents, whose families were respectively distinguished for these virtues. This, in a scientific point of view, is one of the chief duties of Genealogy.

Disregarding all artificial and aristocratic distinctions, and looking at them simply through the glass of moral, physical and intellectual worth, Genealogy endeavors to ascertain from reliable statistics,

those laws, by which moral or intellectual traits, or physical characteristics of organization are handed down, from generation to generation, in races and families. "The human mind (observes Holgate) having the opportunity of illimitable expansion, is another reason why the pedigree of families should be preserved. It is an important part of genealogical science, to investigate the results of the inter-marriage of families of different extraction, and to determine in what manner the laws of physiology are affected by the connection." As in more immediate relation to Genealogy, though also directly bearing upon History, and moreover as being a subject deserving of more attention, than it too frequently receives, even in societies like our own, I desire here to say a few words respecting Heraldry, in which subject I think our younger members would soon take a lively interest, if they would make themselves acquainted with its history, and its great importance, as an aid to the studies both of Genealogy and History. The armorial bearings of American families are of course derived from their English forefathers, and it is considered doubtful whether they had become hereditary in the mother country, before the reign of Henry III. Whether this view be correct or not, there is every reason to believe, that their transmission from one generation to another, was not unknown to other ancient nations. In almost every age and country, men have adopted the figure of animals and other symbolic representations, to distinguish themselves on the field of battle; and there is also good reason for believing, that, from a very early period, distinctive ensigns or emblems were adopted by civil communities. As examples, I may point to the "Lion of the tribe of Judah," the owl consecrated at Athens to Athene, or Minerva (to call her by her Roman name); and the old national symbols of the Turkish and Persian empires, the former of which, described in terms of modern blazonry, would be "azure and increscent, *argent*," and the latter "*vert*, a lion couchant, guardant, proper before the sun in splendor, *or*." The symbol of the ancient Phrygians was a sow, that of the Thracians, Mars; of the Romans, an eagle; of the Goths, a bear; of the Saxons, a horse; of the *earlier* French, a lion. The necessity, as I observed, of having some distinguishing ensign in war, suggested all these symbols. So also of the Lions of England, which were introduced by the Norman Sovereigns, who after their accession to the English throne, continued to bear the arms of their province of Normandy, which were two lions, or, as is supposed by some, two leopards; and these lions, increased by Henry III to the number of *three*, have ever since continued to be the armorial bearings of the Royal Family of England; neither, I may add, may these arms, viz., three lions passant, *or*, on a shield *gules*, be assumed by any subject of the crown, under the penalty of high treason. The cross and the lion appear to have been especial favorites among our English forefathers, nor is the fact difficult to be accounted for. The lion, the symbol of strength and courage in the animal world, was very naturally selected as an ensign in the earlier and ruder state of society, when courage and military distinction were the chief, if not the only virtues; when, in fact, even in comparatively civilized Rome, the very word *virtue*, *virtus*, meant not moral purity, but manhood, valor; and the *cross* no less easily and naturally became the emblem

of those nations that had recently been converted to Christianity, or had distinguished themselves in the Crusades, in which you will remember the warriors wore a red cross upon the right shoulder, and from which they took the name of Croisés, that is, Crossed or Crusaders, and when thus whole armies of Crusaders came to bear the cross, it became necessary that some distinction should be made between the several leaders. Hence arose those very numerous modifications in form and color, under which we find this symbol to have been used. To illustrate this on a small scale, I may refer you to the three national banners of England, Scotland and Ireland, in each of which you will notice a difference of color or form; the first being "*argent* (or white metal color) and the cross of St. George, *gules*" (red); the second, the Scottish, bearing the saltire or diagonal cross of St. Andrew, *argent* on azure shield; and the third, being *argent*, with the saltire of St. Patrick, *gules*." Again, the Cross, the Gospel and the Lions, in the arms of the University of Cambridge, in England, symbolize a bold defence of the Faith; while the Crown and Psalter in those of Oxford, have a like allusion to the supremacy of religion; and though the cross does not appear on the shield of our own University of Harvard, the arms, as you all know, symbolize devotion to Christ and the Church.

I remember reading in an old writer, whose name I can not recall, an interesting incident, which may illustrate and close this part of my address. He was endeavoring to show, that devices were in use in the time of William the Conqueror; although he admitted that *arms* were only *attributed* or assigned to William, for he had never been able to find proof of their use, either on monument, coins, seals, or in any contemporary author. The anecdote, so far as I remember runs, that, on the occasion of the challenge of Geoffroy Martel, Earl of Anjou, and the Duke of Normandy, Count Martel made this return: "Tell the Duke, tomorrow, he shall have me there on a *white horse*; and to the end he shall know me, I will wear a shield *d'or*, without any device." To which the Duke's second replied: "Sir, you shall not need take the pains; for tomorrow you shall have the Duke on this place, mounted on a bay horse, and that you may know him, he shall wear, on the point of his lance, a streamer of taffeta to wipe your face."

I have merely touched thus lightly and briefly on the origin of Heraldry, in order to attract the attention of our young members, and indeed of all students of History and Biography, to a subject, which, I am confident they will find less "dry" than they may suppose, while they will derive valuable aid from it, in the pursuit of those studies. More than one interesting and romantic volume might easily be filled with the history of the causes and circumstances that led to the adoption of many national and family coats of arms. And as I incidentally alluded just now to monuments, and medals or coins, let me most briefly, but not the less emphatically, commend the study of Numismatics to every student of History. The history of coins and of money, is in *itself*, a subject of peculiar interest, but the light thrown by it upon *General History*, is that, to which alone I now refer; and it is not too much to say, that more trustworthy information in regard to the history of the distant past, has been derived from the

enduring pictures and inscriptions of monuments and medals, than from any other source. And now, still pursuing the backward or ascending course of my somewhat desultory remarks, I ask you to accompany me in a brief review of some of the uses of History. The subject is, I am well aware, a very trite and worn one; but yet experience and observation have impressed me with the belief, that it is not less necessary to repeat and reassert, and that over and over again, facts and truths, which are already (in the language of society) well known. In other words, I believe, that in this, as in other matters, we all require to be from time to time *reminded* of what we have long since known, but may not always have borne in memory. At all events, I feel assured that, addressing you from this chair, in which your kindly feeling has placed me, you will bear with patience, even the repetition of some familiar views and principles. You and I have read of late years, many learned disquisitions on History, its science, its philosophy, its moral influence; but I confess none of these more modern essays have seemed to me equal in truth or power, or comprehensive grasp, to those letters of Bolingbroke, which I had read in earlier life, and whose impression, as is wont to be the case with the acquirements of our earlier years, when the faculties are fresh and vigorous, and the memory is bright and strong, remains vividly stamped still upon the tablets of my mind. In according such praise to Bolingbroke, I refer, of course to his philosophical methods in the study of general history, without by any means endorsing his views of sacred history, which were lamentably tinctured with skepticism.

In the works of a living writer, who is a member of this Society, occurs this passage in reference to the study of History, and few of us, will, I think, dissent from its truth: "The past is a treasure house, containing jewels of inestimable value; and History is the key that will give us entrance, and enable us to make that wealth, those gems, our own! In the temple of secular knowledge, there are many shrines, but there is none more holy, more beautiful, more worthy of our worship, than that dedicated to the Annals of the Olden Time."

It is, I think, my favorite writer on this subject, as I have before stated, Henry St. John, Lord Bolingbroke (although Burke asked "Who reads Bolingbroke?") who records the definition, since so often quoted, of Dionysius of Halicarnassus, that "History is Philosophy teaching by example," and both in our own hearts within, and in all the facts and records of the world without, ancient, middle age, and modern, we shall find ample and constant evidence of its truth. To the same effect and of equal truth, is the remark of the great Roman Historian, Tacitus: *Pauci prudentia, honesta ab deterioribus, utilia obnoxii discernunt: plures aliorum eventis docentur*. "Some few distinguish honorable things from dishonorable, profitable from hurtful, by their own judgment; but a far greater number are taught by the examples of others." So imperfect indeed is our understanding, so frail and weak the structure of the human mind, that it has always been a great difficulty in grasping and realizing abstract propositions of any kind, however true. It requires them to be embodied in what I may term objective *material* examples; a fact of which the polytheistic systems of heathen nations afford another striking illustration, for undoubtedly, as

Schlegel says, "those systems may be traced to this striving after objectivities" in the heart of man. The force of the teaching of History also, is derived from another principle, which has been well stated by Seneca: *Homines amplius oculis, quam auribus, credunt, longum iter est per præcepta, breve et efficax per exempla*; which I may freely translate, "Men are always more inclined to trust the evidence of their eyes, than of their ears: for the path of instruction by the way of precepts, is long and tedious; but that by the way of example is short and satisfactory."

The latter mode of instruction appeals moreover to our feelings and passions, as well as to our own reason, and when the former are brought on the side of the latter, the whole man works harmoniously together, and is led almost insensibly to imitate that which he has learned to love and to admire. There is a deep and vital truth in another saying of Seneca's, that "Cleanthes had never become so perfect a copy of Zeno, if he had not passed his life with him," and of a like tendency is the ancient Roman custom, referred to by Bolingbroke, of placing the images of their ancestors in the vestibules of their houses, so that, whenever they went in or out, these venerable figures met their eyes, and recalled the glorious actions of the dead, firing the living and exciting them to imitate and emulate their great forefathers.

It has been well and wisely said, that the world is the great life-school, of which, the two teachers are history and experience. Comparisons have often been rather uselessly instituted between the relative values of genius and experience. The truth is, though there doubtless have been many remarkable exceptions in either direction, that they must go, hand in hand together, and be guided on their path by the lamp of History. This is the educational Triad, which will train up your youth to be good men and good citizens, at once the ornament and the bulwark of our liberties, and our national renown! An instructive comparison has been instituted by more than one writer, though with different views, between the Roman General Lucullus, and the English Duke of Marlborough, some of the writers endeavoring to show, that the former became a great commander by reading and theory only, and the latter as exclusively by practical experience. This view, however, was incorrect and unjust, for it has been proved that Lucullus added early campaign experience, in the war against the Marsi, and in the East under Sylla, to his book-studies; while Marlborough certainly had little book-learning, but his great natural genius was developed and improved by early training under the celebrated Marshal Turenne, and in Irish and Flemish wars; so that, though Lucullus is not a just example of the success of theoretical study alone, Marlborough is an instance in proof of what genius and experience can *unitedly* effect, though unaided by the "learning of the schools," and of all such examples, it may be observed, that they would unquestionably have attained a higher standard of public and private virtue, if their minds had been enlightened, and their hearts ennobled, by that tone of thought and feeling, which the study of *History* rightly and philosophically pursued, will never fail to bestow.

It is useless, I find, to attempt to dwell as I could wish, on the

many and various claims of the study of History upon all men, and, above all, to my mind, upon the citizens of a great, free Republic, such as ours. I will therefore only refer, very briefly, to two of them, the Moral, and the Political.

What can be better calculated to stir and stimulate us in the pursuit of the *Noble* and the *Good*, than the record of the great and good deeds of those who have gone before us, whose place on earth indeed is vacant, but whose memory survives, enshrined in the hearts of their posterity? When we read in classic story of the virtuous self-sacrifice of a Scipio or a Decius, do not the love of Freedom and of Fatherland and Virtue glow more brightly in our bosoms? Do we not say perforce within ourselves, "If they, enveloped as they were in Heathen darkness, could act thus nobly, shall we, who have a clearer light, and a truer, holier faith, be outstripped by them in the race of Virtue? Nor is this moral influence of History confined to examples which stimulate to *Virtue*; it is equally full of warnings to deter from *Vice*. "Hence (as Livy says) you may select examples which you may imitate, as being noble and good; or which you may shun, as being base in their origin, base in their result." When we see how History has fixed the stamp and stigma of an eternal infamy upon the guilt of so many of the world's great ones, do we not, must we not, at the same time think of the crime with detestation and abhorrence, and of the punishment inflicted, and recorded by History, with terror and dread?

And here I may remark, that probably this anticipation of what History will say, exercises an influence, and a most salutary one, upon the great ones of the earth. The human heart is but too apt to grow wanton in the days of wealth and power; and were the present time only thought of by the rulers of mankind, it is to be feared that deeds of violence and cruelty and crime, would be even far more frequent than they are.

So much, very briefly, for the *Moral*, and now let me glance at the *Political* influence of History.

When we look back upon the glorious and successful struggles of our forefathers to maintain those constitutional rights, and to gain that constitutional freedom, now enjoyed by us—a *People's*, and therefore more than a "Princely heritage"—when we see them bearing all the sufferings of privation, and braving all the perils of the battle-field, rather than allow themselves and their country to be trodden down by tyranny—when we read of these things in the annals of the not far distant *Past*, does not a brighter and holier halo diffuse itself around the sacred name of Liberty? Do we not feel more truly, more intensely, as we look up loyally and lovingly to the good old Flag of the Union, the full force of the Poet's exclamation—

"From life without Freedom, oh! who would not fly!
For one hour of Freedom, oh! who would not die!"

and is not the study which kindles and cultivates such thoughts and feelings as these, of the highest, the most incalculable value, to all friends of freedom, but especially to all American freemen, at the present momentous and most critical period of our history? Is not

all doubt, all wavering, thereby banished from our hearts, and do we not resolve and swear, with God's blessing, that no cowardice, nor sloth, nor selfishness of our own, nor any madness, or folly and fury of others, shall snatch away from us the sacred heirloom bequeathed to us by those, our great Forefathers, or blot out or dim the brightness of one Star of our glorious Banner?

Assuredly, the Palladium of American Freedom and Greatness is placed in that temple of the heart, in which history has entwined the memories of our ancestors, of Washington, and Henry and Franklin, and all the other heroic men and heroic women of the Revolution; all, who by their eloquence, their valor, their self-sacrifice and virtue, assisted in erecting and adorning the noble edifice of a People's Power, and thus earned for themselves an undisputed title to the motto:

"Exegi monumentum ære perennius."

Nor are such views as these, mere ideal theories. The last year, the last six months, have given us ample, and alas! too fatal proof of their solidity and truth. What but such historic memories, and their soul-inspiring associations, kindled at once so bright and broad a fire of patriotic ardour, against those, who had insulted our Union flag, and were seeking to overthrow the Union-work of our fathers? This it was, and nothing else, that roused the hearts and nerved the arms of the young men—nay! not of our young men merely, but of our "old men and maidens," wives and widows, boys and girls throughout the length and breadth of the land. So that with one soul and one voice, they have avowed their readiness and eternal resolve, to bear all, to brave all, to suffer all, rather than surrender the historic heritage handed down to them from their great ancestors, or allow domestic traitor or foreign foe to injure or insult the Star Spangled Banner of the Union! Inspired by these historic memories, our hero-soldiers have already, on many a bloody field, given the last and strongest proof of the Patriot's love and loyalty; their guiding motto *in spirit*, if not in words, being still—

Heroes! to the combat fly,
Proud to struggle, blest to die!
Go! should Death your efforts crown,
Mount the pinions of renown!
Go! tell our sires
Their daring fires
Glow in *our* lofty souls till life expires.

Many other claims could I easily put forward on behalf of History, and therefore of a Society, whose great object it is, to develop and promote and systematize the study of History. But I willingly and purposely pause at this point, for, if History and historic memories shall have availed, *as I firmly believe they will*, to bring our beloved country safely through the dread crisis, in which she is now struggling, and to place her once more before an admiring world, brighter and purer and more powerful for the terrible ordeal through which she will have passed, then it would indeed be vain and unnecessary to seek for any foundation on which to rest, and recommend to the love and honor of all true sons and daughters of America, the study of History, and the support of such societies as this Historic-Genealogical Society of New England.

